

THE BAPTIST.

BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, MARCH 21, 1901.

VOL. III, NO. 19

Brother I. M. Kelly, of Saratoga, was an appreciated caller at THE BAPTIST office last week.

We acknowledge receipt of a copy of *The Deaf-Mute Voice*. It is a well gotten up paper.

The fifth Sunday meeting of the Yalabusha Association will meet at Pleasant Grove church.

Write Mr. A. J. Alexander, Canton, for any information about Plymouth Rocks. He knows and will tell you.

Judge H. C. Conn, while in the city engaged in a *habeas corpus* trial, made the office of THE BAPTIST a very pleasant visit.

W. L. Oswalt of Cynthia, author of "Pen Pictures of Mormonism" was a caller at this office this week.

The district meeting of the Yazoo Association will convene with Pleasant Ridge church on Friday, before the fifth Sunday in March, at 10 o'clock A. M.

We very much enjoyed a half hour in our office a few days since with our old friend, Col. J. R. Binford, of Duck Hill.

The latest from New Orleans is to the effect that the sessions of the Southern Baptist Convention will be held in the First Presbyterian church, Dr. Palmer's, and not in the Crescent theater, as first announced.

The First church, Chattanooga, last year gave \$350 to Foreign Missions, and thought they were doing well. Last Sunday they gave \$1,200. How is that for progress? How does it compare with your church?

Volume I, Number 1, of the Blue Mountain College Magazine, lies before us. It is just like everything else that comes from Blue Mountain, the very best of its kind.

Archbishop Ireland has written an article to the *North American Review* in which he advocates the temporal power of the pope, that, that functionary ought to be at the head of civil power, and obedient to none.

But, Sir Wilfred Laurier, Premier of Canada, and as good a Roman Catholic as Mr. Ireland, says, no: the pope has no business with such power, and that is what many others think.

What will the pope do with Sir Wilfred, though? We are anxious to see.

The following telegram was received yesterday:

UTICA, MISS., March 19, 1901.

THE BAPTIST:—Rev. George Robertson dead. Loss is great. Will write.

J. L. Low.

There are too very important questions about the prayer-meeting services in all our churches.—The one to the pastor is: Do you take all the time, or do you allow an opportunity for others to say a word? The other one is to the member present: Do you use the opportunity when given, to speak?

Ex President Harrison died at his home in Indianapolis at 4:45 P. M., March 14th, of pneumonia, and America loses one of her most distinguished citizens. He was an earnest Christian gentleman, and had been a member of the Presbyterian church for nearly fifty years. He was a member of the committee on the revision of their creed.

On the same day, the "Broadway Church," Louisville, with Dr. Carter Helm Jones pastor, broke all records, giving the splendid sum of \$3,199 to Foreign Missions. This is largest amount ever given by a Baptist church in the South to this one object. But there are others to hear from. Wonder if we haven't more than one church in Mississippi that will give a thousand dollars to Foreign Missions?

Rev. E. E. King, of McKinney, Texas, delivered in the lecture room of the First Baptist church, this city, an unusually good lecture on the Holy Land. Having made a tour of the Holy Land recently, being a close observer, and possessing uncommon descriptive powers, he is well qualified for this line of work. We regret that we were unable to hear him, owing to sickness in the family.

We have had an unusual number of visitors during the past week. There were Professor Walter Taylor, Clinton, Judge A. H. Whitfield, of the supreme bench, President W. T. Lowrey, Chinton, Prof. J. G. Dupree, of the University, Pastor Lipsey, of the Clinton Baptist church, besides a number of resident brethren. Come often, brethren.

The *South Carolina Baptist* calls us to time for saying that Congress had voted unanimously to give \$250,000 to the Charleston Exposition, and prods us on this wise: "Where has their editor been?" Why, after the news of course. And it was news when we wrote it; but Congress changed its mind—we could not help that.

The average life of a total abstainer from intoxicants is thirteen years longer than that of the moderate drinker. The American Temperance Association is the only company in this country which gives low premium rates on account of good habits. If you are at all interested on the subject, write the Southern General Agents;

J. M. SPRUELL & Co.,

21 Southern Ex. Building, Memphis, Tenn.

We had the unexpected pleasure of having Brother W. A. Hamlett, of Grenada, with the Second Baptist church, Jackson, where he preached a most excellent sermon Sunday night. He was returning from a sad mission: he had been to Terry to bury Brother Eugene Halbert, a most excellent member of the Grenada First church. He also honored the office of THE BAPTIST on Monday morning, and proved himself a most delightful visitor.

Dr. J. L. Johnson has bought Hillman College, and he and one of his sons will operate the institution. The doctor is planning for marked improvements in many ways. These plans contemplate a considerable outlay of money at once for the improvement of the buildings in several respects. Let the friends of this honored old institution hope and labor for a renewal of her youth, that she may become a mightier factor than ever before even in the elevation of our young womanhood.

The little city of Gulfport is lending very prominent recognition to the Gulfport Chautauqua enterprise. The block selected one month ago was adorned with native forest growth of magnolias, hickories, pines, bays and liveoaks. There was only one street opened up when the block was secured. The town has now opened up streets on every side, and one broad one from the G. & S. I. railroad straight to the west side of the block. The contract for the auditorium and a hotel will be let this week. Everything is moving rapidly and nicely.

Dr. Edwin A. Alderman was formally inaugurated president of Tulane University on the 12th instant. Quite a number of distinguished schoolmen were present, notably among whom were Drs. Harper of Chicago and Murray of Columbia, who made addresses. In speaking of his desire for Tulane, the new president, in his splendid inaugural address, said that his wish is to have her a place: "Where the life and teaching of Jesus furnish forth the ideal of living and true manhood," from which we infer that the university is to be distinctly Christian. We trust that this high "ideal" may be realized.

A Modern Pentecost.

Place—State Line, Miss. Time—about 1875.

Pastor Eld. Wilson West. Preacher—O. D. Bowen.

The most powerful revival I ever witnessed occurred as noted above. A few words preliminary.

The Place.—While some good people resided there, it was regarded as an ungodly community. Wickedness had been violent. The ministerial instruments used of God in the meeting were two "unlearned and ignorant men." The pastor was a "Boanerges" or Son of Thunder, and while breaking the rules of grammar, he broke the hearts of sinners, many, and baptized during his ministry about half as many as were baptized on the day of Pentecost. He "finished his course with joy," but went out with the arduous labors of a long ministry, he died about a year ago in the jaws of poverty, crying out during his last hours amidst the gloom of temporal want, "I feel forsaken of my brethren." Reader, pause and drop a tear, not for him, but Mississippi Baptists. "Alas! alas!"

The preacher in the meeting, was a young, unlearned and inexperienced man who had laid down his pen in the office of a mercantile house, to obey a divine call to preach the gospel, two or three years before.

The house of worship was of the plainest, with seating of the hardest; the cost of the whole thing not more than \$500.00. The machinery for running (?) a meeting was absent. There was no organ, no violin, no cornet, no choir. The old songs of Zion were sung by the congregation. The preachers were ignorant of modern "clap-trap," but they knew Jesus, and the way of salvation, and depended on the Holy Spirit for success.

As the time fixed for the meeting approached, I was profoundly impressed that a great battle would be fought and a great victory won by "the captain of our salvation."

Arriving on the ground, and among strangers to me; and as I sounded the gospel trumpet, there was heard "a sound of going in the tops of the mul-berry trees," and from that hour the power of the Spirit increased, while the influence of the meeting reached farther and farther until the country for miles around was agitated, and the town was moved from center to circumference. The crowds, the crowds, how they gathered till the house was packed; every place occupied, the people crouching upon the pulpit platform, leaving only standing room for the preacher, while men huddled together out doors and looking through the windows, they listened to the gospel of redeeming love.

The preachers being of the Spirit, proclaimed through lips of clay, salvation through the blood of the cross, and emphasizing the cardinal doctrine of the gospel, to-wit: Man's ruin by sin; redemption by Christ, and regeneration by the Holy Spirit, till it rang in the souls of the people. "The sword of the Spirit" was wielded right and left, cutting here and there, and like forked lightning, it struck to the heart, and sinners of all ages, from youth to hoary head, and of all classes from the proud moralist to the most iniquitous, and from the cultured Vir-

ginian to the unlettered yeoman of the pine forest, were mowed down like grass before the scythe blade, and fell alike at the feet of our pardoning God. Over here was weeping, over there was sobbing, and over yonder was the shout of heaven-born souls. Parents received their children alive from the dead; husbands and wives embraced each other in the joy of the newly found faith and love of God. Neighbors clasped each other in the bonds of the everlasting brotherhood. O, what "rejoicing in the tabernacle of the righteous." O, my soul, forget not to drop a tear of joy at every remembrance of this heavenly scene of the long ago.

In the meantime, where was the devil; was he asleep while his kingdom was being stormed? No indeed. He was aroused and defiant, but was thrashed at every step, until like a sullen tiger driven before the whip of his master, he was driven to his den. He had a remnant left, however, which were sufficient to try the patience of the saints. "The election hath obtained it and the rest were blinded." Rom. 11:7.

Twenty-two happy souls were "buried with Christ in baptism" as the immediate results of the meeting, and a number who were converted in the meeting joined other denominations. Among the number who were numbered with the saved and baptized were a brother-in-law, and a nephew and two neices of the late Ex Governor and U. S. Senator Joseph E. Brown, of Georgia. The revival did not cease with the close of the meeting, but continued for several years. Conversions and baptisms were frequent. "And they continued steadfastly in the apostle's doctrine, and in fellowship and in breaking of bread and in prayers."

At the close of the meeting the town seemed regenerated. Sweet peace brooded over it, while joy filled the hearts of the people. "Grace reigned through righteousness unto eternal life by Jesus Christ our Lord."

"Not all the outward forms on earth
Nor rites that God has given
Nor will of man, nor blood, nor birth
Can raise a soul to heaven.

"The sovereign will of God alone
Creates us heirs of grace
Born in the image of His Son
A new peculiar race.

"The Spirit like some heavenly wind
Breathes on the sons of flesh
Creates anew the carnal mind
And forms the man afresh.

"Our quickened souls awake and rise
From their long sleep of death;
On heavenly things we fix our eyes
And praise employs our breath."

This article being long enough and having more to say concerning some of the most remarkable things connected with this great meeting, I will say them in another article to follow this one.

O. D. BOWEN.

Ellisville, Miss., March 12, 1901.

An Approval.

In our opinion THE BAPTIST is fast becoming what we hoped it would be—one among the best papers in the South. Give it time, money and a few more writers like Bacon of Oxford to do the greasing, and it will soon

stand in the front rank. Grease on, Bro. Bacon, the machine will run smoother. And brother Baptists, while my pen is in hand, I want to give Three Stars, the writer of "Some Hints," in last week's paper, the right hand of fellowship.

Too often is it the case that some people think that a preacher's name and character is a public football, to be kicked about at pleasure. Let a preacher take off his gloves and denounce drunkenness, gambling, cursing and one other sin in particular, and at once the kicking begins. I agree with Three Stars, that as a rule preachers are a manly set and do not deserve the criticism and wholesale extravagant talk that we sometimes hear about them. In speaking to me of a certain preacher a merchant said, "He is not an honest man: he won't pay his debts." Whereupon I asked him, "How much does your church owe that preacher?" After some hesitancy, he answered, "Eighty dollars." This slanderer was using the preacher's name as a public football. And yet by his vote helped to force the resignation of the pastor, and sent him to another field unpaid. Truly, the legs of the lame are not equal. The good Book says, "Touch not my anointed; and do my prophets no harm." With this slanderer the trouble was the preacher had caught and exposed his blind tiger. On this, as well as other questions, God will one day call men and women to strict account. Many thanks to Bacon, Three Stars and a host of other good writers. Speak on Bacon, you have the floor. Let the greasing continue, and let Three Stars come and shine again.

Respectfully, W. L. A. STRANBURG.

The Dancing School in Gloster.

MR. EDITOR:—I know it is not popular for a preacher to condemn any of the popular evils of the day. But I am not after popularity. I know I am not the spiritual leader of every body in Gloster. I know I shall not have to answer for the sins of other men. I know that this article, if it goes into your paper, will embitter some against me, who might otherwise say, "Well, he is a pretty good sort of a fellow."

Now, I challenge any man, woman, girl or boy in or out of Gloster, to disprove what I shall say in this article. The dance hall is a trap, a snare, a pit-fall set by the devil, into which, and through which many a poor, and otherwise good girl has lost her all, her character; and she is sneered at by the scoundrel and villain who cares nothing for virtue. Oh, but says the mother and father, who favor dancing schools, my daughters will never do that. You don't know what they will do. If you allow your daughters to play with poison-oak you may expect them to be poisoned. And, again, you say, there is quite a difference between a dancing school and a ball-room. Yes, I grant there is this difference: The young men in the Military Institute at West Point, N. Y. are not in the war yet, they are getting ready for the battle—the dancing school is only preparing the girl for the ball-room. The Military Institute is very essential; the dancing school is not only not essential to anything for the elevation of humanity, but is degrading to the lowest depths.

Now, Mr. Editor, I bring these charges against the practice, and challenge anybody to answer them:

1. The dancing school in our little city, will, and has the tendency to demoralize and disturb the peace of the home. Anything that disturbs the peace, ought to be put down, and is radically wrong.

2. The influence that goes out of a dancing hall, is not elevating and refining, but is always bad and degrading, therefore, it ought not to be countenanced.

3. The dance does not develop Christian character, but instead, hampers and retards Christian growth.

4. Dancing professors of Christianity are a dead weight in any church; they become the laughing stock of the world, and are a disgrace to our Lord and Master.

5. Statistics show that eighty-five per cent. of the inmates in houses of prostitution, in this country, are girls who fell in the ball-room.

I call on fathers and mothers in Gloster to consider these facts, as you send your pure little girls to take lessons in a school whose ultimate end is ruin. I charge you before God, "Who is of purer eyes than to behold iniquity," to remember that the dance is diametrically the opposite from the injunction of our Lord: "Bring up your children in the nurture and admonition of the Lord." "Shun every form of evil."

What do the Presbyterians say?

Rev. Dr. B. M. Palmer, D.D., now of New Orleans, says: "Promiscuous dancing between the sexes is essentially voluptuous and demoralizing." Testimony of Methodists: "It is a flagrant violation of the general rules of those churches both North and South." All Baptist churches are, and have always been, opposed to dancing. I submit the testimony of an eminent lady on dancing, as given by Evangelist Maj. W. E. Penn, who withholds the name of the lady:

"You ask me to say what I think about the round dances. I am glad of the opportunity to lay my opinion on that subject before the world, though I scarcely know what to write. I will, however, venture to lay bare a young girl's heart and mind, by giving you my own experience in the days when I waltzed. In those days I cared little for polka—and still less for the old fashioned Money Musk or Virginia reel, and those slow dances. But in the soft floating of the waltz, I found a strong pleasure, rather difficult to intelligently describe. The mere anticipation fluttered my pulse, and when my partner approached to claim my promised hand for the dance, I felt my cheeks glow a little sometimes, and I could not look him in the eyes with the same frank gaiety as heretofore. But the climax of my confusion was reached when, folded in his warm embrace, and gliding with the whirl, a strange, sweet thrill would shake me from head to foot, leaving me weak and almost powerless, and really obliged to depend for support upon the arm which encircled me. If my partner failed from ignorance, lack of skill or innocence, to arouse these, to me most pleasurable sensations, I did not dance with him the second time. I am speaking openly and frankly, and

when I say that I did not understand what I felt, or what were the real and greatest pleasures I derived from this so-called dancing, I expect to be believed. But if my cheeks grew red then with incomprehended pleasure they grow pale with shame to-day, when I think of it all. It was the physical emotions engendered by the magnetic contact of strong men that I was enamored—not of the dance. All of this time no one said to me, you are doing wrong. Married now, with a home and little children around me, I can at least thank God for the experience which will assuredly be the means of preventing my little daughters from indulging in any such dangerous pleasure."

I would ask fathers and mothers, young men, ladies and girls, yes, men and women who love and fear God, for the sake of truth, for the sake of Christ who bought us with his own blood, for the sake of morals, for the sake of our civilization (dancing is heathenish), for the sake of all that makes this the greatest and grandest country of all countries, have nothing to do with dancing.

Yours for God and truth, and against the devil,

W. S. CULPEPPER,
Pastor Gloster Baptist Church.

"Good News and a Long Step Forward."

No, not an ordination, but Missionary Day. At Calvary it was this way: In our Saturday conference one brother arose and said he thought it was time to begin our mission work. The brethren seemed agreed, and the pastor began to fear they would take the collection anyhow right then. But they were persuaded to wait till the next day. So Sunday we had a sermon on missions, and our annual subscription to be all paid by the association. Not a good way, you say. No, but we are a little old timey, and it suits us best. I asked for \$125, and we had \$125 before we left the church, with a number not heard from, and it was going among the brethren that we must have \$150, and we will, too. It begins to look like this church is going to get in the lead of her pastor, or he will have to do better. And there was no tact, in getting money either, or high pressure. The motives to give were obedience to the Lord by witnessing to Him as a means of bringing to Christ the reward of His sufferings. There were no amusing stories told; the pledges were made prayerfully and joyfully. I am practically sure of the salary of that missionary from my four churches; the three heard from will be ably supported by Betheny in due time. Brethren, the convention is near, let us use the time.

I have a new care added to my work, to which church I preach Saturday and Sunday afternoon of the second Sunday. It is Silver Creek, a church full of hope because of the many young people in the congregation. The brethren are building a splendid new house, have it about completed, except ceiling, which they will not do until summer. The spiritual condition of this church seems good; we had a good service yesterday eve, and received two members—one restored, the other by experience. Yesterday was a glorious day in the Lord's service. Yours in Christ,
J. P. WILLIAMS.

In December, 1900, I was called to serve Little Bahala Baptist church as pastor for the year 1901. I must confess that I entered upon the work with fear and trembling. It was practically my first pastorate, and I was following such noble men as Anding, Parker, Lomax, Green and Thigpen, who have served it for the last twenty-five years. Surely these people have been blessed in having such men of God to minister unto them. The first of the year found the church in debt for pastor's salary, which they paid up yesterday.

We have taken our Home Mission collection, which thrives their former efforts. Four have been added to the church, two by letter and two by profession of faith and baptism. These two were baptized yesterday. The day was a good one with us. Over a hundred dollars have been raised for all purposes, this the first quarter of the year, and there is a decided determination by the help of God to come to the front in every good word and work, and to do more for our convention objects than ever before. Pray for us, that we may be abundantly successful. I am also preaching at Lake station. Our church there is small, but the membership is made up of the very best material and they are putting on new life in the work. Our hope is to materially strengthen the cause there during the year by every means and in every way that God shall bless.

Have you heard about Wesson lately? Well, sir, Bro. Lee has taken hold there with a vim, and he is moving things too. He is just now in the midst of a campaign of missions, and hopes with good reason to stand among the first in the amount given to that object. The congregations are growing larger, the work is being systematized, and you may look for happy results. Wesson is a hard pastorate as well as the largest field in Mississippi, fraught with many responsibilities, but Pastor Lee has shown himself fully equal to every task and is winning his way into the hearts of his people. I hear it whispered among his members that he is as good a preacher as can be found. Let us hope and pray that his labors shall be very fruitful. Yours in the work, Jos. R. HOBBS.

The One Plea.

This month and the next are the great months for Home Missions and Foreign Missions. Not only in the South, but also in the North, and not only in Mississippi, but also in all the Southern States our people are rounding up the year's work in Missions. There ought to be something inspiring in this great effort engaging the prayers and contributions of so many of God's people at the same time. In country and village and town and city the plea of the pastors is for the evangelization of the world. The thought of the people is obedience to Christ giving the gospel of His love, of His blood, to the lost sons and daughters of the human race. My brother, my sister, are you in sympathy with this great effort? Are you praying that the collection in your church may be liberal, and are you working and sacrificing to this end?

A. V. ROWE.

FOREIGN MISSION NOTES.

BY E. HOMAR AST. SEC.

Reports for the work of the year 1900 are coming to the Foreign Mission Board. They all indicate harmony, progress and prosperity. Not all equally prosperous, but none are without conversions, and in some fields baptisms have been numerous. Even China will report many conversions. Work there has been stopped only for a time, and in some cases crippled, never abandoned.

The receipts of the Board continue encouraging, but even at this date they are not sufficient to pay up indebtedness for ordinary expenses and the enlargement of the work. The Board has gone cautiously, but earnestly to the work of enlarging. Eighteen new missionaries have been appointed, and fields already occupied have been strengthened. This means expense. The indebtedness of the Board on March 15th, was \$33,965.56. This sum represents money borrowed to keep up the work. It must be paid by the end of April.

Treasurers of churches, societies and conventions please take notice that all this sum of \$33,965.56 must be paid during April, some before the middle of the month. Therefore please send on what money is in hand as soon as possible. Do not wait until all is gathered. Send in what you have. The miserable custom of waiting costs us every year thousands of dollars. Let us repeat, then, send on what you have, and send the rest later when you get that.

TABLE OF RECEIPTS.

The following table shows the receipts of the Foreign Mission Board from May 1, 1900 to March 15, 1901:

Virginia	\$ 14,880 58
Georgia	12,835 60
Kentucky	9,213 06
South Carolina	8,413 56
Alabama	7,099 02
Texas	6,451 81
Tennessee	4,360 60
Missouri	4,273 00
Mississippi	3,443 92
Maryland	3,409 22
North Carolina	3,316 10
Louisiana	1,602 20
Arkansas	1,254 08
District of Columbia	354 16
Florida	429 09

Movement of missionaries recently appointed or about to return to their field. Dr. T. W. Ayers sailed for China, from San Francisco, on the 15th inst. At the same date Rev. W. F. Hatchell left for Mexico. Rev. Dr. D. G. Whittinghill will leave in a few weeks for Italy, and Rev. A. L. Dunstan is preparing to go to Brazil. Miss Julia A. Trainham is in Philadelphia, attending a training school, but will go to South China with Rev. R. P. Chambers and wife in the

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summer or early fall. Rev. L. W. Pierce will start to Central China in a few weeks, and Rev. W. H. Sears will sail soon for North China.

Conditions of our work in China. Not a single station has been abandoned. Letters, which will appear in the Journal, will show that all stations are again occupied, and arrangements are again perfected for permanent re-occupation. Surely, we ought to praise God, take courage and go forward.

Tracts and sample copies of the Foreign Mission Journal can be obtained free by writing to Rev. R. J. Willingham, Cor. Sec'y., Richmond, Va.

Delta Workers' Conference.

J. R. G. HEWLETT CORRESPONDENT.

The Baptist church at Lula experienced a great revival on Sunday, March 31. The church excluded a large number of its members who would not cease to bring reproach upon our Master's cause. Others came forward confessing their sins like brave soldiers, and are now happy in the confidence of their brethren. Also, a fine offering of more than fifty per cent. over last year, was made to Home Missions. May God's richest blessings rest upon the church at Lula, and its pastor, Brother J. E. Barnett.

Brethren, if we could have more such revivals a greater work might be accomplished in the Delta for the Lord.

The church at Shelby, under the shepherd care of Brother C. H. Mize, gave the following contributions: Foreign Missions, February, \$17.25; Home Missions, March 31, \$19.50.

The church at Leland has raised \$500 for the purpose of building a pastor's home. I long to see the day when all of the leading churches in the Delta will take a similar step.

Brother R. A. Cochran raised \$50 for the Anguilla church, thus raising its building fund to \$425.

The Greenville church gave during the month of February to Foreign Missions the following: By church contribution, \$38.65, by Sunday school, \$4.73, total \$43.40. The executive committee has prepared a splendid list of subjects for the Delta Workers' Conference and Twentieth Century Meeting, which is to convene at Belzoni on Friday evening, March 29, 1901.

Belzoni is on the Y. D. R. R. Trains due at 7:30 P. M. Mourhead is the changing point for those traveling on the Y. & M. V. and Southern.

Brethren, make due preparations, being guided by the Holy Spirit, and come to this meeting. It is not an associational meeting, but a meeting for the brethren and people of the delta.

Cleveland, Miss.

From Copell.

BROTHER EDITOR:—I am one among the old readers of THE BAPTIST, say 40 years. The paper has changed hands a good deal, but I think M. P. Lowrey was editor when

I first subscribed. I have been a constant reader of some religious paper all my days, and think a family blank that does not take one or more. If there is any one class of men that work harder under a strain than our ministers I have not found them that is, the small uncollected salary they work for. They seem to inherit this matter of patience and long suffering. Committees are appointed to beat the bushes around nearly all country churches to see if the preacher's salary cannot by some means be collected. A conference meeting is a failure where this matter is not vigorously pushed to a finish, say what you will. There is a host of young people growing up that attend church at the older people's expense. They keep a well sprouted mustache, a slick horse, and can hear the sermon with one ear and something else with the other, and as Brother Gambrel has described him, he can light a cigarette at a gallop on horseback.

Now interview any number of these grand men and see if any of them will work fifty-two Sundays for any one for nothing and you will see the key that lets put a part of the preacher's salary. They don't pay their share; for they belong to the hardshell family and on the increase. To illustrate, say, the preacher is a horse, poorly feed, and worked hard, and you have another key that opens the door into something that ought to stir the fathers and mothers throughout the land that have boys and girls to instruct.

Son, pay your preacher, for it will cost you in finances and come nearer making you a successful business man than anything I know of. Daughter, do likewise. This is how to make a strong pull and a pull altogether.

M. CHANCE.

Copell, Miss.

Some Predictions of Nickola.

1. A system of wireless telegraphy by which a message can be sent clear around the world.
2. Electrical production of ozone for sterilizing water, to rid it of its many impurities.
3. The manufacture of artificial food by oxidized hydrogen.
4. The flying machine will be a fact. It will not bring universal peace, as some suppose. Some nation will rule the air as well as the seas.
5. Future developments will tend to diminish the number of individuals engaged in battle. This will bring into use a machine which can be operated by the fewest possible individuals.
6. The perfection of the telautomaton, a machine having all its bodily movements controlled from a distance without wires.—are applicable to any machine that moves on land, in water or in the air.
7. The translation of electrical energy through the earth without a wire.
8. A system to draw energy from the sun.

1901

Don't Delay.

Don't delay the Mission collection so late in the month of April as to endanger it by the spring rains. Hundreds of dollars were lost to Missions last year on this account. The wise pastor will use these bright spring days, full of cheer and promise, in meeting our obligations to give the gospel to the world. Already there have been some intimation that the work is on. Canton has gone beyond all her former figures for Foreign Missions, and the church is happy in the \$75 already in. Little Hebron, away down in Amite rolls up \$55 for general missions. Greenville's first two months of the year show \$90.56 for Foreign Missions, and an urgent plea from pastor to make in the third month \$100 more. We shall see what we shall see. Cleveland sends for same cause \$43.20. Friendship, Lena, is where Moore is pastor, and he has been saying more to them each year until this quarter they reach \$33.35 for Foreign Missions and run over with \$6.50 for State Missions. Pontotoc early in the year sent \$50.50, and Amory \$39.25, while Houlika and Toxish, all in R. A. Cooper's field, put us enough to make \$111.34. Meridian first church sends \$52.20 an earnest of the \$1,000 that Bro. Woods says they have set their hearts on. Columbus joins in this quarter with \$43.70 with one month of the quarter to hear from. Miley never lets an opportunity slip at Union and Rock Bluff as \$30.50 in this quarter testify. Macon answers the roll call with \$41.85 for State Missions, and Greenwood in the midst of much home work sends \$25 for same cause. McGee listens to Finley and though a new town and building a house, sends to State Missions \$14.10, while Antirch adds \$20, Cherry Creek, *nomen clava*, sends \$136.25, and this is but an earnest of what is to be when Ste Missions time comes. Cobbs Switch, where so long we helped to preach the gospel, now grapples alone with the situation and adds \$16.20 to State Missions. At Ellisville they have a "Mission Band" of young folks who send \$20, and this in part is how Bowen gets in his work. Goodman, where Ellis preaches, sends \$19.60; Ellis says, given a missionary pastor and there will be a missionary church. Can it be, that this is why we do not hear from so many of our people, a man in the pulpit called of God to preach the Gospel is in the way? More anon. A V. ROWE.

Crystal Springs.

The Union met with only the active members and was led by Miss Rosa Moody, with much interest and success.

On last Friday night the union was entertained at Mr. and Mrs. A. E. Slay, in honor of our two visiting members, Mr. Oliver Day, of Mississippi College and Miss Annie Vin- ing, of Gallman.

After the business of the union was all attended, the meeting was dismissed by song and prayer.

Miss Mary Slay is to lead the devotional part of the meeting on next Sunday evening.

RHOMA RHYMES, Cor. Sec.

THE BAPTIST.

Outlines of a Sermon.

BY J. D. FULTON.

Sub: *God's Family*. Text Eph. 3:15.

"Of whom the whole family in heaven and earth is named."

I. Note the terms in the text.

- (1.) "Family" is a strong word.
 - (2.) It denotes the saved.
 - (3.) It denotes unity of nations, inheritance etc.
2. "The whole Family" located in heaven and on earth.
3. "Is Named." God gives to each of us a name.

II. How do we become members of this family?

1. By birth. Jno. 1:12-13; 3:3-8.
2. By purchase. 1 Cor. 6:20; 1 Pet. 1:18-19; Titus 2:14.
3. By adoption. Rom 8:15; Gal. 3:26.

III. What is the duty of each member of the family?

1. To honor the family name.
2. To help the lame and sick members. Heb. 12:13; Isa. 1:27.
3. To labor to increase the number in the family. 1 Cor. 9:22.
4. To make others feel welcome in the family. 1 John 3:14.
5. To anticipate the blessed reunion in the Father's house above.

Faith Better than a Long Head.

Foresight is no worthy substitute for faith. We put ourselves to great pains in working out a series of events in advance. When fore-sight has satisfied us that we know pretty well how events will shape themselves, we rest in the consciousness of having a long head. But there is small reason for security just here. No matter how skillfully we put two and two together, and reason out the future, we know perfectly well that something may intervene to upset our calculations, and make the long head seem pitifully short. Foresight will fail, and we have just as much reason for concern when we think we know as when we know we do not know. Faith takes no account of minor circumstance, and leaves no place for insecurity or worry in the soul. Faith is better than foresight, and in faith the future is not a burden. It is not important to the man of faith whether he knows, or does not know. God's plans for him in advance—Ex.

Blessed are those Christians who live in such a manner as to make it easy for the world to believe in Christ.

If you give up your life to serving and loving Christ, one of the blessings of your consecration to Him will be that in Him will open up to you as a pattern your possible self as God sees it, and then life will have but one purpose and wish for you, which will be that you may realize that idea of yourself which you have seen in Christ.—Phillips Brooks.

The doctrine of substitution is the very core of the gospel.

The gospel is good news, because it treats of the life, death and resurrection of Jesus.

The gospel is God's legal authority unto salvation to every one that believeth.

The salvation of every believer is predicated upon the life, death and resurrection of Jesus.

Jesus kept the law for us, died to pay the penalty, and was raised again for our justification.

Christ offered himself as a lamb slain, he took his blood as our High Priest, and ascended into the Holy Holies to intercede for us.

Christ is our attorney with God, and the Holy Spirit is God's attorney with us.

The mind of the Spirit is one with the Father and son; therefore, the prayer the Spirit indicates will be heard of them.—Ex.

A Gospel to Live By or to Die By.

Man welcomes the assurance that he is not an orphan in the universe. The power to bring comfort in life and in death is a large part of the attraction of the gospel. This has been pointed out even by those who did not themselves share this comfort. Mr. Lecky hardly can be classed as a Christian believer, but in his account of the Methodist movement he lays just stress on this element in the teaching which in the hour of death "diverts the wandering mind from all painful and perplexing retrospect, concentrates the imagination on one Sacred Figure, and has enabled thousands to encounter death with perfect calm, and has consoled innumerable mourners at a time when all the commonplaces of philosophy would appear the idlest of sounds." And George Eliot bears the same testimony in her "Janet's Repentance," and her "Adam Bede," although she for herself rejected such comfort as a "spiritual opiate." Colonel Higginson points to such hymns as "How firm a foundation, ye saints of the Lord," as a bulwark against the spread of infidelity more potent than argument. In truth man feels himself a child in the presence of great mysteries of life and death, and needs all that the gospel thus offers him.

A Magistrate's Testimony.

Judge Le Roy B. Crane, one of the most exemplary magistrates of New York City, dictated the following statement to an attaché of the World:

"Whisky is at the bottom of most of the trouble that comes into police courts. The horrors of intemperance impresses me more and more every day. I believe investigation would show that nine tenths of all the misery, unhappiness and suffering, nine-tenths of all the prisoners in police courts get there as the result of intemperance. Our municipal courts are filled every day with landlord and tenant cases, and our streets are the scenes of the throwing out upon the side-walks of all the household goods of men to the crying of their wives and children. And it is almost invariably due to the intemperance of the husband and father. We get him in police court. The rent money has been spent on whisky."

Speaking of his own personal experience, the magistrate said:

"I had a lovely mother. When I left home, at 16, she impressed upon me never to touch rum, and never have."

W. A. HAMLETT.

THEME—Invisibility made visible.

Seemingly, this is a contradiction. How can that which is invisible be made visible? How can one see that which is not capable of being seen? We are none the less pledged to believe it, since inspiration attests its truthfulness. The Bible abounds in paradoxes. But we must know a paradox is not necessarily an untruth, but rather that which has the appearance of an untruth.

Men who are not saved are blind and yet they see; they are also dead, asserts the book of God, still we know they live and move and have being. The sinner is told, that in order to live he must die, and mastery is gained only through servitude. Who can understand the Trinity when told the God-head is but one?

These and many other paradoxes the Bible contains, yet it is inspired with truth. Our theme is no less enigmatical: "Invisibility made visible."

These are the scriptural references we would do well to heed, while studying this subject:

1. "No man hath seen God at any time." John 1:18.
2. "God was manifest in the flesh." 1 Tim. 3:16.
3. Jesus spoke as God. John 8:28.
4. Jesus acted as God. John 5:19.
5. Jesus declared God. John 1:18.
6. Jesus was God. John 14:9.

Let us consider these Scriptures in the order named.

1. "No man hath seen God at any time." Moses on Mount Sinai craved a sight of Him, but his request was refused. And he said, "Thou canst not see my face; for there shall no man see me and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock and will cover thee with my hand while I pass by; and I will take away mine hand and thou shalt see my back parts; but my face shall not be seen." Exo. 33:20-23.

After his baptism, our Savior had been raised from the water, when the Holy Spirit, in a dove's form, alighted on his head. All the people on the banks of the Jordan saw it, and thus beheld two beings of the Trinity. From the clouds came the voice of God, saying: "Thou art my beloved Son, in thee I am well pleased." But no one saw him who spoke. "No man has seen God at any time."

Christ-like Stephen may be blessed by being afforded a view of the opened heavens; he in his vision may see the white Throne, and even catch a view of the Savior, but he did not see God. For in fact, "no one hath seen God at any time."

Adam heard God walking in Eden in the cool of the day, but Adam saw Him not. God is invisible. Saith Jesus: "God is spirit."

2. Our second Scripture informs us: "God was manifest in the flesh."

Now to be manifest, means to become visi-

ble. God is invisible; yet the Scriptures say, "God was made visible in the flesh." It is an example of invisibility being made visible. He who created humanity, Himself became human. He was "like as we are though without sin." Often was he tired and hungry and sad. He ate, He slept, He prayed, He wrought, He rejoiced, He wept. He was "in the flesh."

People saw him walk on water; people followed Him on account of His wonders; some of them loved Him; many of them hated Him; few of them befriended Him. We can trace the imprints of His footsteps. Yonder He taught in Beatitudes—this God, manifest in the flesh. Here He made conscious water blush into wine; He healed a blind man here. Even Gethsemane is not lost, where he sweated, as it were, great drops of blood. He who is invisible, became visible. "God was manifest in the flesh."

3. The third Scripture—John 8:28—makes known there was once a Man, who spake as this invisible God. He said what words God taught him to say. The Man's name was Jesus. Never man spoke as He. He Himself spoke only of God. His word robbed the tomb of its prey; calmed a raging sea; put disease to flight. Jesus spoke as God. His words were as honey to hungry souls and as cool water to parched lips. Salvation was proclaimed through His mouth. He spoke as one having authority, not as the Scribes. "As my Father hath taught me, I speak."

4. Jesus wrought as God. So teaches our fourth reference. "For what things soever He (the Father) doeth, these the Son also doeth in like manner." John 5:19. Not only did Jesus speak as God, but He wrought as God. The eagle-eyed Pharisees could truly find no fault in Him, because he worked the works of God. Our hearts say: How similar to God did Jesus act when he restored the dead son to his widowed mother. Such a God-like deed! Sunlight flooding in upon funeral gloom; scalding tears giving way to those of joy; life replacing death. "I must work the works of God while it is day."

Was it not an act of the Father for Him to cleanse the Temple of robbers? "My house shall be called a den of prayer; ye have made it a house of thieves." Surely, Jesus wrought as God, when he drove the demons from the tormented man, or healed him who was born blind. No one but God could have done such things. These were the works of the Father; Jesus wrought them.

5. John 1:18 makes known the fact that Jesus not only spoke as God, but that He also "declared" God. That means Jesus "interpreted" God. Man may search for God but can never comprehend Him. He is invisible and is past tracing out. Like His thoughts, so is He as high above us, as the heavens are. God speaks and men say it thunders. Finiteness cannot contain infinity any more than a moment of time can contain eternity. Hence God must have an interpreter. All that is puzzling or enigmatical, Jesus came to explain. He was the Teacher; the Interpreter of the Father. He is no longer "the unknown God," when viewed through Jesus.

6. The climax of our scriptures concerning the invisibility of God, is reached in John

14:9. Said Jesus: "He that hath seen me hath seen the Father." Thus He claims to be coequal with God. Here is an axiom to the effect that "things which are equal to the same thing, are equal to each other." Upon this as a basis did Jesus stand when He claimed to be God. "He that hath seen me, hath seen God." The logical deduction would be: "I am God." As the Scriptures say, "the image of the invisible God." (Col. 1:15) Thus also is that saying explained: "God was manifest in the flesh." Truly "great is the mystery of godliness."

Thus reasons our theme: God is invisible; God was manifest; Jesus was the manifestation! He spoke as God; acted as God; declared God; was God. Behold a paradox! Yet none greater than to say God is triune; or three are one.

Our inability to explain the manifestation of Jehovah in no wise endangers its truthfulness. Edison, himself, the wizard of electricity, is unable to define it. In a similar condition do they become who endeavor to fathom the mysteries of the Almighty.

Suffice it to say with the Bible—Jesus is the Interpreter and the image of the Father. Our Saviour is the key that unlocks the mystery of the Godhead. Through Him, Invisibility is made visible. He is the mirror in whom is reflected the person of God.

"No man hath seen God at any time," but they saw Jesus, the Image. One cannot behold the sun for his brightness, but one may see his light as it is reflected by the moon at night. This thought of Jesus, being God in the flesh, is the climax of sublimity. The God whom the world hated, so loved the world as to come in order to reconcile the world unto Him. The Lord whom sinners disobeyed, whom sinners cared not to know, so loved sinners as to come Himself and die for sinners! "God was manifest in the flesh." He who is past finding out has made himself capable of being found by those who would seek and know. Though invisible, yet visible; though incomprehensible, yet able to be comprehended. The "Unknown God," yet "Abba, Father."

All seekers after God, should be pointed to Jesus, His Image and Interpreter. Beholding Jesus is to behold the Father. "I and the Father are one."

Would we inquiringly know what God would do were He to come to earth? Behold His Image. God would have cleansed the Temple, as Jesus did; He would have wept over Jerusalem, and had His meat and drink to consist in talking to sinners, as Jesus did.

Looking at His Interpreter we know the Father has great anxiety for the salvation of the lost.

What are the attributes of God? may be answered by giving the attributes of the Son. Thus is invisibility made visible. If Jesus was long suffering; if when reviled, He reviled not back again; or when maltreated, prayed for the forgiveness of His tormentors, are we not justified in believing the Father to be long suffering, and plenteous in mercy unto those that call upon Him?

We see the invisible and know the unknowable, by beholding "the Image of the invisible God."

"God was manifest in the flesh."

We are told that this is the twentieth century. We have much of a great forward move to make in our churches. Churches are admonished to undertake greater things for God, and expect greater thing from Him. If I read the papers right, churches are now expected to turn over a new leaf. We are told that we must contribute more to missions, build finer houses of worship. And be all round up-to-date preachers and churches. In its time and place, this is all good and commendable. But before we turn that new leaf, would it not be well, in the sight of God, to make honorable disposition of some of the unfinished business of the past? The good Book says pay what thou owest. And by reference to the old books, we find that churches and preachers, not a few, are badly in debt. Preachers are expected, and justly so, to pay their honest debts. And I ask, is it an unrighteous thing that churches be expected to pay their honest debts also? The sayings and doings of a church constitutes its history. And before we reach too far into the future, I believe that churches, not a few, should make a very honest effort to remove some of the stain and sin of the past, by paying what they honestly and justly owe, preachers, not a few. I refer to churches that settle with one pastor by calling another. If God loves an honest man, will he not love an honest church also. On this question, I believe, that when some churches stand before God, that their shame will be so great that they will call for a veil to hide them from the face of him that sitteth upon the throne.

There are preachers who have sold their homes; endured hardness as good soldiers of the cross; and now in the evening of life set aside, as out of date, homeless and unpaid for services rendered. If many of these had what churches justly and honestly owe them, they could thereby pay what they honestly owe, and have something left upon which to live. May God, by His spirit, put it into the minds and hearts of all churches that honestly owe pastors for services rendered, to pay their honest debts, and thereby remove some of the stain and sin of the past.

Seven houses of worship and eight hundred baptisms are some of the fruits of the writer's labors for the Master. Nine hundred dollars is what is justly due him by churches for services rendered. While one hundred dollars would cover every cent he owes. If the writer never receives what is justly due him, may God put it into the mind of those churches that owe it, to pay it to his three motherless girls. If not before, may God help them to pay it after the writer is dead. I repeat, before we turn that new leaf, let those churches who honestly owe their pastors, make honorable disposition of the unfinished business past. Then will God bless us and cause his face to shine upon us.

Respectfully,

Non nobis solum.

Answer to Brother Schilling

In a controversy the main thing is to stick to the point at issue. Bro. Schilling is laboring under what logicians call the fallacy of *ignoratio elenchi*, or irrelevant conclusions.

It consists in answering to the wrong point or proving something not contradictory of the thesis which one intends to overthrow.

Bro Schilling answers to the wrong point. He controverts the point that Christ was a sinner; but my position, with respect to the human nature of Christ, does not justify the assumption that Christ was a sinner. The truth of the matter is just the opposite conclusion logically follows. In the article, "The Human Life of God," which is a correct and unambiguous statement of my views, I said: "and had it not been for the Logos, which entered into union with human nature to form the God-man, Christ must have become a sinner like the rest of us. As Julius Muller says, 'Had Christ been only human nature he could not have been without sin. But life can draw from the putrescent clod materials for its own living. Divine life appropriates the human.'" There is but one conclusion which can be drawn from this sentence. As the Logos did enter into union with human nature, therefore the resulting product, i. e., the God-man, is without sin. Has Bro. Schilling said more than this? Bro. Schilling must first prove that my position, with respect to the human nature of Christ, makes the personal Christ a sinner, then, and not till then, will his proof-texts be applicable to my theory.

Let me again state my view: I hold that Christ assumed fallen human nature. That is, human nature after sin had blotted its original glory and withered its beauty and excellency. That Christ came not in our nature before the fall while its glory was fresh in it; but he came in the likeness of *sinful flesh*, (Rom. 8:3), that is, in flesh that had the marks and consequences of sin upon it: flesh attended with the whole troop of human infirmities that sin at first brought into our common nature. This is what I have maintained all along.

The trouble with my critics is they do not get the distinction between nature and personality. Nature is the mode or condition of being which determines the kind and attributes of the person, but is clearly distinguishable from the person itself. Depravity with respect to nature is a condition; with respect to personality it is a state. Sin can be predicated only of a person, for it has to do with disposition and state, and nature has no disposition and state apart from personality. Christ took impersonal human nature and not a human person, therefore, having equated from his being human personality and consequently all sin, there remains only the conditions, limitations and infirmities which sin first brought into our common nature.

In support of this view I offer the following considerations:

1. It is Scriptural. If the Scriptures teach anything they teach that Christ assumed our nature and not pre-fallen nature, (see John 1:4, Luke 2:7, Rom. 8:3 Gal. 4:4, Phil. 2:8, Heb. 2:17 18, 4:15).

2. Christ submitted to the common laws which regulate the origin of souls from a pre-existing sinful stock. He sprang from a fallen race and consequently was allied, by birth, with a fallen race. His conception was miraculous, but the subsequent gestation

was natural. The fetus received its nourishment from the mother, (Matt. 1:18-25, Luke 2:6-7).

3. He was subject to the infirmities which sin first brought into our common nature, such as hunger, thirst, weariness, pain, mortality.

4. It was necessary for him to assume fallen nature in order to come within the sphere of our experience. Apart from the infirmities sin has brought into our nature, we have no experience and any one to sympathize with us must enter into the limitations sin has imposed upon us.

5. In order to take upon himself the penalty and guilt of the human family. To redeem from the curse of the law He must come under the law by assuming the human nature that was under the curse. To do this He must assume organic union with the guilty party—He must assume fallen human nature, for that alone was under the law.

As to the suffering of Divinity, I will say that before it can be shown that Divinity did not suffer, it must be proven that the God-man was not a single personality; for if the God-man be a single personality, a single consciousness, designated by the pronoun "I," then that personality suffered. There is no intimation in all Scripture that the God-man was not a single personality. "There is no hint or indication that He is leading a double life, reigning consciously as God while He is suffering apparently as man. His personality is simple and indivisible. If the one who died on Calvary was a mere theophany then His death was merely a dramatic spectacle. The body of Jesus was broken, but God was not touched. But if the Father truly spared not his own Son, but delivered Him up for us all, then the Father also suffered by sympathy, making an invisible sacrifice, an infinite surrender of love for our sakes. Then the Son also suffered, making a visible sacrifice, and pouring out his soul unto death to redeem us from the fear of death and the power of sin. And this becomes real to our faith and potent upon our souls only when we see the human life of God, agonizing in the garden, tortured in the judgment hall, and expiring upon the cross. Then we can say,

"Oh love divine! that stooped to share
Our sharpest pang, our bitterest tear."

J. BENJAMIN LAWRENCE.

Greenwood, Miss.

Twentieth Century Meeting.

The Twentieth Century Meeting at Meridian, was not what it should have been, because the people did not attend. The address of Dr. Willingham, Corresponding Secretary Foreign Mission Board, and Dr. E. Y. Mullins, President Baptist Theological Seminary, were as fine as I ever heard, and you missed a treat by not attending. Now, there will be a Fifth Sunday meeting, commencing Friday night before the fifth Sunday in the month, at Enterprise, and if you do not attend you will miss a great deal. Let some one or more from every church in the Chickasaw Association attend.

W. H. PATTON,
Chairman Ex. Com.

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Our Offers.

THE BAPTIST one year ago an elegant Teachers' Bible of superior binding, printed in bourgeois type, flexible backs and self-pronouncing, to new subscribers, only \$ 3 30
Same Bible, to anybody prepaid, for only 2 30
THE BAPTIST and Baptist Annals, for 2 25
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"Our Country Churches."

President Green, of William Jewell college, has just contributed three good articles to *The Baptist Argus* on the above subject. He says that the problem of the new century, for Southern Baptists, is found in the country churches, that they are "undeveloped," and have "made very little progress in the last sixty years."

Of course, no man could write at length upon a subject of this kind, and give entire satisfaction to all who might read after him; and, hence, it is the expected, when we see brethren rising up to express dissent from some of his statements with respect to our churches in the rural districts.

To many of our wisest brethren, in both country and town, our country churches, in Mississippi, present a very perplexing problem.

It was only the other day that one of these asked us: "What is to be done with our weak

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country churches, that, by death and removal to town, are destined to grow weaker?"

It is a fact, that in many sections of our state, we now have small, struggling churches in sparsely settled districts, where once we had flourishing churches in thickly populated sections—some of these will have to finally dissolve, while others of them will have to struggle on to the end. In some places our churches are too close together to allow much strength—some of these ought to combine.

It not infrequently happens that a strong country church is crippled by the coming of a railroad, and the building of a town close by, in which a church of course is built. If our brethren in such cases would all do as many have done, living two and three miles from town, and as far from the country church, (unite with the town church it would greatly help on toward the solution of the "problem" as it is called.

It is all nonsense to say that a brother living in the country cannot make a good useful member in town, and still live in the country; for we have seen some who have—so many as would try—made not only as good, but even better members in town than in country; the town offering larger opportunities as it does.

But all our country churches are not weak; neither are all of your town churches strong. While some of them have declined, we know others that have gone steadily on and on, increasing in strength and power.

Whereas, they used to have preaching on one "Sunday and Saturday before," they now have it for two Sundays and Saturdays before; where they used to take one or two collections a year, now they take as many per month or quarter; where they had Sunday school three months in the year, now they have it twelve, an prayer meetings the same way; where they had a preacher to own his own home, sometimes as far as forty miles away, now they have him, in some instances, in a good parsonage right in their midst.

If these churches continue to grow in grace and knowledge, as they will, it will soon come to pass, that we will have country churches in Mississippi, that take their pastors for full time, while many now that only have one Sunday will go to two; and where they give \$10 now to Missions they will give \$100 then.

You may take "the average man" from the country to town, and with no increase in his income, he will double his contributions to his church. It is this way: A cow must not only be well fed, but she must also be well milked—"fed high and milk dry"—if you would have her furnish an abundance of good, rich milk; and, while our town people are not better fed, perhaps, than when they lived in the country, they are better "stripped" now than then.

All the "agents" come to the towns, while few beat their way back into the rural districts, and then only once a year, during the Association.

We learn to give by giving, just as a boy learns to run by running. This being true, we bless God for the frequent opportunities, or ought to, to give to His cause, in which

the town man is greatly favored over his country brother.

Then a partial solution of the problem that confronts us is found in frequent meetings, indeed every Lord's Day, and oft recurring opportunities to set aside for His use, so much of our earthly store as is His.

There is one thing in which our country churches have declined: they used to furnish all the preachers called of God for His special work, while now they furnish only about seventy five per cent.

There is great room for still greater progress in all our churches, in town and country; and the way to attain unto it is for us all, "each and every one," to do our best, and do it now, for the time will soon come, when we will be "gathered unto our fathers."

What We Go to Church For.

Once upon a time, how long ago it matters not now, as we were getting ready to go into the pulpit, a good sister came to us, and wanted to know if the sermon for the hour would be of the same character as the one on the previous Sunday; if so, she was going home, a speeple go to church for "comfort," and not to be distressed to death about what will occur in the great beyond.

It had so happened that on the previous Sunday, we had discoursed upon the *Judgment to Come*, in which we were blessed with some liberty of thought and clearness of speech, and much tenderness and sympathy of heart.

Now, the words of this good sister, for such she was, set us to thinking as to just what we go to church for, anyhow. Is it to get "comfort?" Sometimes, yes; but not all the time.

When the physician or surgeon comes to our relief, oftentimes he has first to use the knife, before he can give the much needed rest, or comfort. It is even so with the preacher, and the people ought to understand this, and generally they do.

God has a sword with which He cuts asunder the heart of sin and lays it bare before. He pours in the oil of His healing grace.

God is love, and God is merciful; God is good, and God is just; and His goodness, love and mercy are predicated upon His justice, which requires of Him to let no guilty soul escape. The same goodness that requires God to clear the innocent (the believers), requires Him also to condemn the guilty.

O, yes; God is good; He is also just; and He has appointed a day in which He will judge the world, dividing the good from the bad, the believer from the unbeliever, as accurately "as the shepherd divideth his sheep from the goats," and woe betide the soul that expects to receive mercy and not justice as well at the last day.

As much as the preacher might prefer to only discourse upon love, mercy and heaven; he must, the necessity is upon him, tell of the "wrath to come" and the eternal hell that awaits every soul out of Christ. *It is to repent or perish, "turn or burn."*

Of course he will do this earnestly, tenderly, kindly; but do it, he must, or not only imperil those who wait upon his ministry, but himself as well.

And so, we go to church to hear the whole truth of God, knowing that if this wounds us, it is that we may be made whole again.

When in Gulfport do not fail to go the Beach View hotel. Mr. McAlpine, the accommodating proprietor, seems "to the manor born" in catering to the wants of the public. And that fine golf breeze! How delightful!

Dr. W. T. Lowrey delivered one of his characteristic sermons on Christian education last Lord's day in the First Baptist church. The editor of THE BAPTIST did not have the pleasure of hearing the sermon, as he was disabled in a fight against a fire Sunday morning, which threatened to devour his home. Fortunately his house escaped, but that of his neighbor and brother, Mr. Walter Dennis, only thirty feet distant, was entirely consumed.

Mr. Carnegie has given \$1,000,000.00 for a library in St. Louis. He has also given \$5,000,000.00 as a kind of pension to his old employees—those who made him rich by their brawn and muscle.

When he started off to Europe the other day in response to a question as to how much he had already given away, he replied, by saying that, he had just commenced to give. *Long may he live and give.*

Speaking of *Our Country Churches*, the report of the Convention Board for January and February has just been handed us, and a country church, Cherry Creek, Pontotoc County, leads the State in contributions for two months, giving \$133 35 to missions.

This church ordained J. B. Gambrell, Martin Ball, D. C. M. Bigham, and Z. T. Leavell and others, and she seem to be keeping up her record for good work.

The correspondents of Rev. L. E. Hall will henceforward address him at Gulfport, Miss., instead of Hattiesburg. He has moved his family to the former place. While in Gulfport last Friday, we had the pleasure of entertainment in Brother Hall's nice, new home, which is "hard by the synagogue." We also met Brother J. L. Fipley, of Williamsburg, who had gone to Gulfport to begin a meeting with Brother Hall. Let prayer be made by the churches that the Gulfport Baptists may have a "refreshing from the presence of the Lord."

Mormanism is once more defiant in Utah. The law recently passed by the legislature legalizes polygamy, and makes it perpetual in the practice of the people. It is said that the authorities at Washington are very much disturbed at this new piece of defiance on the part of this new State of Utah, and there is some talk of taking away her statehood, and "reducing her to the ranks" of a territory again, which would bring on more talk than we have heard since the sixties. But something ought to be done with an obstreperous set like those in the lead in Utah; just what, is the question.

[Since the above was written, Gov. Wells has vetoed the bill, and an effort to pass it over the veto failed, and the world is happy.]

A Plain Word.

Need is its name. Reader, if you are not paid in advance, lend us your ear one minute. We are in actual need of money. If you owe us anything, or are not paid in advance, kindly give this your attention. Do not defer it one single day. Even incur some inconvenience to help us at once. You will feel better about the matter, and it will greatly relieve us. Believing that Baptists will respond when they realize that their help is really needed, we rest the case with you. Let us have many hundred remittances within the next few days. It will be a timely favor.

The University of Chicago is the recipient of another million dollars—*You will see this later in some other papers; but don't forget where you saw it first.* The "Chicago Institute," founded and maintained by Mrs. Emmons Blaine, has been turned over with all its belongings, estimated at the above figures, to the University, and will be used to erect suitable buildings for the new departments of Kindergarten and Pedagogy. Surely this is a greatly favored institution. Her equipment, opportunity and responsibility are great, the very greatest in this country.

The whisky and beer barons had their say in the election of the president of the United States last November; and at the inaugural the other day, the whisky and beer drinkers had their say as to how they would behave themselves. It was the wildest drunken orgy ever beheld on the American continent; so wild indeed, that it will be hard to surpass it this side of the world of woe—especially was this true at night. It seemed to be one wild, hooting, yelling, cursing, drunken mob. Of course all the people were not given over to Bacchanalianism; but those who were not were lost sight of in the pandemonium of the night. A company of cadets from old Pennsylvania behaved so disgracefully that they are promised never to see Washington again—the only ray of hope that is seen in the darkness of that awful night. The point of intolerable shame has been reached, it seems to us; and we wonder how long the American people, the people of this goodly Republic, will stand this sort of thing.

The World in the Church.

As I have never written for THE BAPTIST, and feel that I must say something that may be a benefit to someone I will try. If you see anything in this worth it, you may publish it, but if not, let it go to the waste basket.

Well do I remember an illustration my Sunday-school teacher, Mrs. Maud Didlake, gave on one occasion, about ten years ago: "A ship in water is a good thing, but water in a ship is a bad thing, so is the church in the world a good thing, but the world in the church is a bad thing." Brethren, did you ever see any evil results of the world in the church? Yes, I know you have. Did you ever see any good results? No, I know you never did. Is it not a sad fact that the world is very anxious to keep on good terms with

the church. Has it not become a very popular thing to belong to the church? Does not the world love the church too much? Our Savior said to his disciples: "If the world hateth you ye know that it hateth me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, I have chosen you out of the world, therefore the world hateth you, John 15:18-19. The idea is conveyed in this Scripture that if the world does not hate *in us* wears of the world.

Is not the church on too good terms with the world? It is a good thing for the world to respect the church if the church does not have to make a sacrifice of principle to gain respect. But the world does not respect any church that respects the world. The church must keep itself pure if it would be regarded as pure. "Can the fig tree, my brethren, bear olive berries? Either a vine fig? So can no fountain both yield salt water and fresh," John 3:12. If we desire pure water we go to a pure fountain. If the church would yield pure fruit it must keep itself pure.

I am not a pessimist; but I do believe the line of distinction between the church and the world is not as clear as it should be.

Neither do I say we should not love sinners, but we can love sinners, without loving their sins. Our Savior loved sinners but never approved of sin. "For the Son of Man is come to seek and to save that which was lost," Luke 19:10. "I came not to call the righteous but but sinners to repentance," Luke 5:32. Our Savior died to save sinners from their sins, not in their sins. [Should we not also love sinners and try to lead them to our Savior who is always to save them from their sins? We can do this and never approve of sin. If we love sinners and they hate us, shall we quit loving them and "let go on to hell if they want to?" No, but keep on loving them. But we must always let them know where we stand with respect to sin. If we love sin ourselves, how shall we ever teach others to hate it?" We would not be "practicing what we preach."

Now, a suggestion in regard to a book I have just finished reading, (about the fourth time.) "Aow Christ came to Church," by A. J. Gordon. Did you ever read it, Brother, in the ministry? If you have not you should procure a copy and read it at once, and read it every year. It is not only good for ministers but for all Christians.

Enough for this time. If this finds its way into print maybe I will write again.

Yours for Christian living,

J. W. STERN.

Dale, Miss., Feb. 26, 1901

Oxford Association.

BROTHER EDITOR:—Will you kindly permit me to say there will be a Twentieth Century meeting at Harrison, beginning Friday before the fifth Sunday, at 11 A. M. Several important subjects will be discussed. Several brethren outside of the association have promised to attend. Brethren and sisters, generally, are invited to attend.

W. I. HARGIS.

The Home.

Our Childhood Home.

Out in this cold world we may wander,
Over hills and valleys we may roam,
But search as we will, far and near,
There is none like our childhood home.

When as children we chased o'er the meadow,
Seeking pleasure from valley and hill,
Chasing butterflies over the prairies,
And hearing the sad whip-poor-will.

In the springtime we talk to the violets
And sing to the birds on the spray,
And they stop to listen to our singing,
As homeward we go on our way.

When the weary day is now ended,
And we wend our way to our home,
We dream of the pleasure of days
gone by.

In our childhood's happy home.

When at last our life-work is ended,
And we pass beyond the tale,
We will beckon to loved ones at home,
Across on the other side.

Oh! our childhood home is the sweetest
The best we ever trod,
But there is a home over yonder,
The beautiful home of God.

R. L. A. P.

The Old Home.

The evening shadows were beginning to fall as I stopped in front of an old mansion. The roof was covered with moss and there were other marks of the decaying touch of Time's fingers, but there was an air of comfort all around that seemed very inviting to one so weary as I.

On either side of the walks there were holly-hocks of every hue, sweet old-fashioned pinks and touch-me-nots of delicate dyes, mingled their colors with many other old-time flowers, that whispered to my heart of the "Long Ago." As I stooped to breathe for a moment their fragrance, I became once more a child—holding to my mother's hand, and feeling all the sweetness of youth's spring-time. Brushing away a silent tear, I approached the house and knocked at the time-stained door. A stiffness of the grave pervaded everything, and I began to think the house was deserted, when a sweet old lady made her appearance. I told her I was very weary and her home had seemed so restful, I thought I would stop and enjoy it.

You are very welcome, she answered—and placing for me a chair, she handed me some cool, sparkling water. She wore a cap with a wide white brim, and her dark dress was almost concealed by a long checked apron, with its huge pocket containing her knitting and ball of yarn. Her face was seamed

with many wrinkles, but there was something about it very attractive, something so peaceful and calm as if she had done with the struggles of life, and was only waiting for the boatman to come and take her to the other side.

I asked if she lived there alone. Yes—she answered, but many sweet memories abide with me, and over there in the grave yard, I fancy that the spirits of my loved ones are keeping watch, and so I am never afraid. Over yonder on that hill, John (my baby boy) lives, and he comes over nearly every day to see if his old mother needs anything. His wife is a dear little woman who is always sending me some dainty, and the bright little grand children bring many a beam of sunshine into my shadowed life.

I told her that her flowers had bridged the busy years of toil and care, and borne me back to my childhood home, and I could feel once more—the touch of mother's hand.

I am glad, she answered, that they have given you pleasure. I have to get down on my knees sometimes to cultivate them, but they amply repay me for all my loving care. There are some over there in that little enclosure, and if you are not too weary we will go and see them. I followed the dear old lady, and was soon standing beside a grave that was literally covered with white verbenas, sweeter by far than costly incense. On the marble shaft these words were written: "To my husband—Milton Ray, who died in 1881." Yes, twenty years have passed since he told me good-bye, but there won't be many days of waiting, and I am sure he will be watching with outstretched hands to greet me in the land "Beyond the Blue."

This is mother's grave, she said, and there is the old rosemary bush she loved so much, and some bunches of camomile that she said were like balm to a wounded spirit. And this star jessamine, she continued, touching it lovingly—was planted by her own hand. Over there are my little ones—my darlings. Sometimes in the darkness of night I can feel the touch of little velvet hands laid softly on my cheek, and my heart leaps with joy.

You don't fret then, because they have been taken from you, I said?

Oh, no, she replied, they were only loaned to me, and when the Master came and claimed them as his own, I could not murmur. Forty years they have been sleeping here, and I often wonder how they will appear. This I know,

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though, they will be my own loved children, whether they appear as babes or not.

I looked at her tranquil, quiet face and said, you have taught me a lesson of resignation that will not soon be forgotten, and I thank you from my inward soul. Silently she pressed my hand, and murmured tenderly, "God bless you."

I went on my way feeling as I fancy I should, had I gazed upon the face of an angel.

E. C. BOLLS.

A Boy's Decision.

Many years ago Mr. Hall, an English gentleman, visited Ireland for the purpose of taking sketches of its most beautiful scenery, to be used in an illustrated work on Ireland, which has since been published.

On one occasion, when about to spend a day in the neighborhood of Lake Killarney, he met a bright young Irish lad, who offered his services as guide through the district.

A bargain was made with him, and the party went off. The lad

proved himself well acquainted with all the places of interest in the neighborhood, and had plenty of stories to tell about them. He did his work well, and to the entire satisfaction of his visitors. On his return to the starting point, Mr. Hall took a flask of whisky from his pocket and drank some. Then he handed it to the boy and asked him to help himself. To his great surprise, the offer was firmly but politely refused.

Mr. Hall thought this was very strange. To find an Irish boy who would not touch or taste whisky was stranger to him than anything he had seen that day. He could not understand it, and he resolved to try the strength of the boy's temperance principles. He offered first a shilling, then a half-a-crown, and then five shillings, if he would taste the whisky. But the boy was firm. A real manly heart was beating under his ragged jacket.

Mr. Hall determined to try him further, so he offered the boy a golden half-sovereign if he would take a drink of whisky. That was a coin seldom seen by lads of that class in those parts. Straightening himself up, with a look of indignation on his face, the boy pulled out a temperance medal from the inner pocket of his jacket, and holding it bravely up he said:

"This was my father's medal. For years he was intemperate. All his wages were spent in drink. It almost broke my mother's heart; and what a hard time she had to keep the children from starving! At last my father took a stand. He signed the pledge and wore this medal as long as he lived. On his death-bed he gave it to me. I promised that I never would drink intoxicating liquor; and now, sir, for all the money your honor may be worth, a hundred times over, I would not break that promise."

That boy's decision was noble. Yes, it did good, too. As Mr. Hall stood there astonished, he screwed the top on to his flask, and flung it into the water of the lake near which they stood.

Then he turned to the lad and shook him by the hand, saying, as he did so:

"My boy, that's the best temperance lecture I ever heard. I thank you for it. And now, by the help of God, I will never drink another drop of intoxicating liquor while I live."

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Some of these days if we'll never lose faith
And follow hope's guiding beam
In some golden hour we'll find coming true
Our fairest and sweetest dream
Some of these beautiful days
Some of these days if we'll ever be brave
And patiently wait the release,
Through sorrow and tears and the bitter strife
Some of these beautiful days
Some of these days if we'll fill up the years
With efforts unflagging and true
Our brows will be wreathed and our hearts will be filled
And we'll reap sweet roses—not rue,
Some of these beautiful days
—Eron Opha Gregory.

Africa.

"Shades of Rameses and Pharaoh! Are we awake or do we dream? A traveler writes of a fine bridge across the Nile and the rush of electric cars in the streets of Cairo."

"A HIGHWAY FOR OUR GOD."

As in the first century the imperial authority of Rome aided the church by furnishing facilities of travel over her military highways, so the commercial enterprise of today is answering the call. "Prepare ye the way of the Lord; make straight in the desert a highway for our God." The formal opening of the railway from Matadi, at the mouth of the Congo, to Stanley Pool, a distance of two hundred

and fifty miles, is an event of no little interest to missions. It connects by quick and easy transit the interior of Africa with the ocean. It opens to commerce the Congo valley, "the greatest river basin of the world," with its three thousand miles of navigable waterway, and its thirty millions of population. The forty-five little steamers already plying on the waters of the upper Congo will not suffice for the increasing trade. The rubber industry alone amounted in 1897 to three million dollars. While the railway will accomplish its original purpose and quicken commercial enterprise, it will also aid the rapidly growing work of the church.—*Church at Home Abroad.*

THE NATIVES ASTONISHED.

Mr. Lloyd, a recent explorer, proceeded through the cannibal countries to the coast. He found the cannibals warlike and fierce but open and straightforward, and had no difficulty with them. At one place he put together a bicycle he had with him and rode around their village. A remarkable scene followed, thousands of cannibals—men, women and children—turning out, dancing and yelling at what they described as "a European riding a snake."—*Baltimore News.*

THE TYPEWRITER IN UGANDA.

It is surprising what a number of men, boys and even women, have been taught to read and write at the mission schools. Several of the chiefs use typewriters; in fact, nearly all the official communications that pass between the regents and myself in the Loganda or Swahili languages are neatly typewritten by a chief or a "native secretary." The chief of Toro, on the borders of the Congo Free State, possesses a typewriter also.—*Missionary Review.*

A CALL TO SOUTHERN BAPTISTS.

Since June we have heard nothing of new missionaries for Africa. The Smiths have returned without the expected reinforcements. No suitable volunteers for this difficult field, for this dangerous climate, can have offered. We need one of the church's best men, physically, mentally and morally the best. Why should there be a holding back? No field in the world tests a man's fidelity to Jesus Christ like West Africa. There is positively nothing that one can promise by way of inducement to those who are called of God to the foreign field, except hard, grinding toil, and the risk to health and life ought by no means to be kept secret from intending candidates. If any man comes to Africa it should

be made plain to him that this is no country to be trifled with. It must be the hard work and danger attacked to it that must call him forth, and if he is not there he will be his. Twelve years ago, when in prayer, I heard God's call to foreign service, I said, "it will be to West Africa." Is there no brother in all the Southern States willing to stand shoulder to shoulder with me or one of my brethren on this field? A single man could spend two or three years getting acclimated, learning the language and proving his usefulness for the work.—*S. G. Pinnook in F. M. Journal.*

Japan.

JAPANESE ARTISTIC TEMPERAMENT

"The Japanese is a born lover of nature. Whatever he produces, from the most painstaking work of art to the simplest household utensil, is after natural models. In the representation of figures and scenes the Japanese display a perception which is astonishing. With a couple of strokes of the brush they reproduce what they see with a truth to life which is almost incredible."

"Geniality and originality, it cannot be denied, are possessed by the Chinese style, which is much older than the Japanese. But the Japanese, at the comparatively recent foundation of their state, had the advantage of learning from their neighbors what not to do."

NEW YEAR IN JAPAN.

"If you were in Japan on the first day of the new year you would see everybody dressed in a regulation costume of light blue cotton. In the grand processions all the various trades are represented, and drums and stringed instruments are played by numerous bands. In the evening they have a grand display of fireworks, and in their favorite tea gardens the stylish ladies, dressed in their light, airy robes, high heeled shoes, and with long pins in their hair, delight themselves with a game they call the butterfly dance. The polite people give presents to each other of cooked rice, roasted peas, figs and oranges, and just before dark you will see every house owner scattering peas around the corners of their dwellings to frighten away the spirits."

LATEST RETURNS.

There are today in Japan over 50,000 Christians.

"This comparatively small body of Christians has already furnished one cabinet minister, two justices of the supreme court, two speakers of the lower house (one twice elected), besides several vice-min-

isters of state, heads of bureaus, justices of the courts of appeal, etc. In the first diet, the speaker, the chairman of the committee of the whole, and eleven other members were Christians out of a total of 300 members, nearly nine times the normal proportion. In subsequent diets the proportion has never been less than four times the normal. In the present diet the speaker and thirteen other members are Christians, one of them elected in a strongly Buddhist district by a majority of five to one. In the executive committee of the great Liberal party last year two of the three members were Christians and one of them this year is a Christian. In the army there are one hundred and fifty-five Christian officers, or about three per cent.; of the three largest battle-ships, two are under the command of Christian captains. In the universities there are many Christian instructors and students. Six graduates of one of the best government colleges are now studying abroad, and five of them are Christians. Three of the great dailies of Tokyo are under the control of Christian men, and in several others Christians are at the heads of departments on the editorial staff. The most successful charitable institutions are under Christian leadership.—*Literary Digest.*

THE BRIDE OF THE CROWN PRINCE OF JAPAN.

The bride of the crown prince of Japan is only fifteen years old, bears the name of Princess Sada, is the daughter of Prince Engo, and belongs to that illustrious house of Fujiwara, which has furnished quite a number of empresses to Japan. Her pictures show her to be a girl possessed of all the distinctive features of the women of the old Japanese aristocracy; that is to say of those princely families who used to make their headquarters at Kioto. She is not pretty, but her face gives indications of the same strength of character as the present empress of Japan, who is a remarkable woman, and the principal counselor and most enlightened and progressive advisor of her husband. It may be remembered that before arranging the marriage with Princess Sada, the emperor of Japan sounded, very discreetly, it is true, the various courts of Europe with the object of discovering whether there would not be possible to find among the royal families of the Occident a bride for the future ruler of the Oriental Empire of the Rising Sun. And indications were even given that to bring about

such a match the young prince might be disposed to become a convert to Christianity, which would of course have proved a great step towards the transformation of Japan into a full-fledged Christian power.

But no European princess, not even any of the most mature, felt that they were "called" to contribute to the conversion of Japan to Christianity by marrying Crown Prince Yoshi Hito, and accordingly he was forced to seek a bride among his own people.—*Baltimore American.*

Mayton, Miss.

Bro. W. P. Chapman is very sick from a wound or bruise on his knee. He will not be able for some time to attend to his pastoral duties. I write this to let his churches know that he will not be able for several weeks, to do his regular work. Let all of his brethren, and churches especially, pray for him. I send to the President's Home, Clinton, Miss., this morning, \$15.00.

I am yours,
T. J. MILEY.

Winona's New Pastor.

Let me endorse what Bro. Fawcett says of Bro. H. C. Rosamond, who comes from Helena, Ark., to Winona. He is a valuable addition to Mississippi Baptist preachers. He was my successor at Helena. I have known very much of him and his work there, and can say that in my judgment, from what he did there, we will have no better man in any of our churches than he. But his work at Paris and Hillsboro, Texas, was as signally successful as at Helena, Ark.

M. K. THORNTON.
Starkville, Miss.

Cold.

In the baptistry of the Port Gibson Baptist Church on the evening of the sleet and snow, your humble servant officiating, three candidates were buried with Christ. When people are thus willing and anxious to follow their Exemplar, they usually mean something.

Bro. Wilson, his wife and little daughter, meant something, evidently, and will continue to mean a good deal for the Port Gibson church. He and his wife were once immersed by a follower of Mr. Campbell, but were glad at this time, to follow Christ in a more perfect way.

All in all, our meeting was just splendid. The Lord be praised.

J. E. PHILLIPS.

Temperance.

Sam Jones.

While in Mobile years ago before Sam Jones had made any reputation, he said: When I see two men going along the road with one dog following them I cannot tell whose dog it is, but if I will follow them to where the roads fork and they separate, I can tell whose dog it is, and when I go to a place where there is a theatrical troupe to play and a prayer-meeting the same night, and I see two men walking on the sidewalk I can't tell whose dog he is but I can follow them to where the roads fork and I can tell. If you saw a church member going in a saloon for a social drink could you tell who he belongs to, God or the devil?

The crusade against the jointiest is creating considerable stir and serious thought among the liquor dealers themselves. *The Washington Liquor Dealer*, one of the strongest whisky papers in America has the following:

"The lawlessness against the saloons must be stopped and the sooner the liquor dealers combine and take a decided stand for their rights the better for their trade. Instead of getting better the unwarranted persecution of liquor dealers seems to be getting worse and soon those engaged in the perfectly legal and legitimate business of selling liquor will have no rights at all that must be respected by the public."

What is Most Needed Now.

I think what we most need now is the organization of Temperance Societies, W. C. T. U's and Young Woman's Christian Temperance unions, and have essays and speeches in their weekly or monthly meetings would make sentiment in favor of total abstinence and the enforcement of the laws we have that are excellent. Read in your meetings Pages 141-144 sheet acts 1900. Give moral stamina to the officers. Inform against violators of the prohibitory laws.

W. H. PATTON.

Canton.

Canton, Mississippi, is a whisky cursed town. I heard one man tell another that he saw a certificate from a Kentucky house by the name of Wright & Co., had sold to Trolie, Canton, Miss., of one brand of liquor in the last four years, twenty-nine thousand dollars worth.

Think about what a drain that

is from one town sending off for that which is worse than nothing. \$29,000 in four years for one brand of whisky.

A Good Suggestion.

The New York "News" of January 27, says:

"While waiting for pure beer laws it would not be a bad idea to abandon the use of beer. In this way there would be absolutely no danger of arsenical poisoning from the cheering glass."

Did you know the population has increased only one hundred and twenty-five per cent. in forty years, while the consumption of beer has increased eight hundred per cent. in the same length of time.

Date 1863. Population, 31,000,000; barrels, 2,606,625; gallons, 62,205,375; per capita, 2 gallons.

1870. Population, 38,500,000; barrels, 6,574,617; gallons, 203,813,137; per capita, 6 gallons.

1880. Population, 50,155,783; barrels, 5,347,111; gallons, 413,760,441; per capita, 8 gallons.

1890. Population, 62,662,250; barrels, 27,561,944; gallons, 854,420,164; per capita 13 gallons.

1896. Population, 65,000,000; barrels, 33,561,411; gallons, 1,040,403,741; per capita, 16 gallons.

1899. Population, 70,000,000; barrels, 36,581,114; gallons, 1,134,014,534; per capita, 18 gallons.

A Moral.

The New York "Journal" which is no advocate of Prohibition, as the liquor advertisements in its columns readily show, sometimes preaches a sermon from a text not likely to be forgotten, as was the case the other day while commenting on the removal of the four murderers of Jennie Basschier to the State's prison at Trenton, N. J., it points to *A Moral*. That moral is a temperance sermon. It is short, and for that reason, good. Here it is:

"In their prison the men will be deprived of Alcohol, three of them twenty years, one of them for ten years.

Temperance will be forced on them. Had they chosen a temperate life of their own accord, not one of them would have known Prison life.

The crime would not have been committed. Drink made murderers of those four men. And sad as it is to say it, drink was the indirect cause of the unhappy young woman's death.

The poison that killed her was in one of the drinks accepted at the invitation of her murderer.

Drink made the four men murderers, and drink made the woman a victim."

This The Journal had in large, leaded type.

The man that voted for the sale or signed the petition or went on his bond or rented him a house that made it possible to have the saloons is a party to crime.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1.00 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

J. L. ALDRED

Door-keeper Ga. State Senate, State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM,

Salem, N. C.

Mozley's Lemon Hot Drops

Cures All Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

OSTEOPATHY.

Dr. Charles Carter, graduate of American School of Osteopathy, under Dr. A. T. Still. Consultation, Examination and Literature free; 104 Capitol street; Phone No. 114. Jackson, Miss.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Prop. Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX,

Wholesale Druggists, Toledo, O.

WALDING KINNAN & MARVIN,

Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c per bottle. Sold by all druggists. Testimonials free.

Hall's Family Pills are the best.

Baptist Young People.

[The following letter is self explanatory]

CHICAGO, March 15, 1901.

REV. W. P. PRICE,

Jackson, Miss.

My Dear Brother:

We are pleased to notice the interest which you take in our work, and the attention which you are giving already to the International Convention to be held in Chicago. I regret, however, that there has been any misunderstanding of the dates of the convention. The Coliseum—the finest building in the city for public meetings—in which we desired to hold the meetings, was rented from June 20th to July 20th; and in order to avail ourselves of the use of this we have been obliged to change the dates to July 25th to 28th inclusive. I trust that this date will make no difference to our young people, but that they will come in large numbers to this last convention in the first decade of our history. It will be a historical meeting. The keyword selected is "Kingship," which naturally follows that of last year, namely "Apostleship." Rev. E. E. Caivers has kindly consented to preach the Convention Sermon, and the program will be of a high order of excellence.

Trusting that you will correct the dates of the Convention through your column in THE BAPTIST, at an early date, I am, with kind regard,
Yours very sincerely,

J. W. CONLEY,
Acting Gen. Sec'y.

[Below are the examination questions in the *Life of Christ*. What do you think of them?]

Two Questions in Each Lesson of the Course.

LESSON I.

Mention at least one characteristic of each of the four gospels. Why can the gospels not strictly be called histories?

LESSON II.

What service did Alexander the Great render in preparing the way for the Gospel? What was the religious condition of the world, Jew and Gentile, when Jesus began his ministry?

LESSON III.

How did it come to pass that Jesus was born in Nazareth but in Bethlehem? How was he engaged from the time of his birth until his baptism?

LESSON IV.

What means of education did

John the Baptist have? What did his ministry effect?

LESSON V.

Why did John hesitate to baptize Jesus? Why was Jesus baptized?

LESSON VI.

What fundamental and vital doctrine appears in the history of Nicodemus? What kind of Nicodemus in considering this doctrine?

LESSON VII.

Why could John the Baptist in his preaching not offer the new life? What was the difference between John's preaching and that of Jesus?

LESSON VIII.

Under what circumstances were the "Twelve" called into the apostolic office? Give the early history of each one of the twelve as far as the New Testament makes it known.

LESSON IX.

What is a miracle? Why did Jesus work miracles?

LESSON X.

Why should the Sabbath be observed? How far can its observance be enforced by civil law?

LESSON XI.

Why, during Jesus' ministry, did his popularity decline? What difference was there between his earlier and his later ministry?

LESSON XII.

What is the story of the woman at the well of Samaria? What new truths did Jesus teach her about divine worship?

LESSON XIII.

What are the seven main divisions of the sermon on the mount? How does the righteousness of the kingdom differ from the pharisaic (Phil. 3:9) righteousness?

LESSON XIV.

Why did Jesus speak in parables? What are the rules for explaining parables?

LESSON XV.

In what sense is Jesus the bread of life? In what sense is he the "Son of God?"

LESSON XVI.

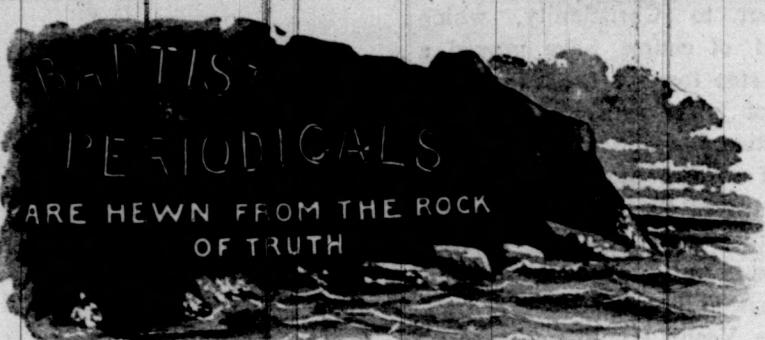
What Jewish ceremonies affected their relations with their fellow-men? What principle controls human relationships to-day?

LESSON XVII.

With whom was Jesus especially intimate and friendly during his ministry? By what means can one be intimate with him to-day?

LESSON XVIII.

How often and when did Jesus cleanse the temple? How did he treat criminals?



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LESSON XIX.

What was the transfiguration? What are its lessons?

LESSON XX.

Why was it necessary for Jesus to go to the cross? How can it be shown that his death was deliberate and voluntary on his part?

LESSON XXI.

Who is to be the final judge of all men? What is meant by the words, "the end of the world," or the consummation of the age?

LESSON XXII.

Why did Jesus wash the disciples' feet? Can you show that Judas was not present at the supper?

LESSON XXIII.

What characterized Jesus' prayer? How many of his prayers are fully recorded?

LESSON XXIV.

Describe the disciples' conduct during the hours of the passion? On what ground, real or alleged, was Jesus condemned to death?

LESSON XXV.

How do you prove that Jesus rose from the dead? How did Jesus' restoration to life differ from that of Lazarus?

J. M. STIFLER.

Fifth Sunday Gathering.

Come and be welcome!

The Delta Workers' Conference meets with the Baptist church at Belzona, Miss., March 29th. The program covers the 29, 30 and 31.

The subjects on the program are not only suitable, but excellent, for a mission and 20th century rally with Christian education included, largely. We hope this will be the best D. W. C. meeting yet. Why should it not be? It is the first in the new year, the first in the new century. It is a meeting to be about our "Father's business." This is enough to inspire our hearts, enthrone our souls to do and say the things pertaining to "Thy kingdom come." May we not come in the name and spirit of the blessed Christ? There is much to be done in the church and Sunday School work, for missions, in the work of Christian education. How well will our task be done? Let us catch up the inspiration of the poet, "More work for Jesus."

We will be glad to see as many here as possible. Come by way of Southern R. R. to Moorhead, then change to the Y. & M. V., Tutwiler and Belzona division, 5 p. m. From Jackson and Vicksburg, either by the I. C. to Winona and change to Southern (early in the morning), or by main line of Y. & M. V. to Elizabeth, then Southern to Moorhead, 4-49 p. m.

Those who contemplate attending the Delta Workers' Conference, please write me as early as possible. Bro. Editor, you are booked for the occasion. Come.

J. H. RICHARDSON,
Belzona, Miss.